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Photo by Monkmeyer

All in the April morning,

April airs were abroad . . .

Sheep and Lambs

All in the April morning,
April airs were abroad;
The sheep with their little lambs
Pass'd me by on the road.

The sheep with their little lambs
Pass'd me by on the road;
All in an April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak human cry,
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains
Dewy pastures are sweet:
Rest for the little bodies,
Rest for the little feet.

All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the Lamb of God.

—KATHARINE TYNAN HINKSON

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Almost in the shadow of the Capitol is the ULCA's Lutheran Church of the Reformation (right), the church nearest Capitol Hill.

Lutherans in Washington

Wilfred Bockelman
Reprinted from The Lutheran Standard

esident Eisenhower can walk out of the north portico the White House any Sunday morning, go straight 16th Street, and before he reaches the end of the eet he will have passed 29 churches. A good military it would take him to 16th and Varnum in a little s than an hour. There he would find Grace Lutheran urch, the sanctuary of the oldest ALC congregation the nation's capital. The congregation was organized 1876.

But Lutheranism was known in Washington long fore that, in fact even before there was a town of ashington and before the Declaration of Independence d been signed. As far as known records show, the utherans were the first to build a house of public orship in this area. In 1769 a group of German Lu-erans built a log structure which became known as e Georgetown German Lutheran Church. George ashington was then 37 years old, living at Mt. Vernon. s late as 1800 the population of Washington was 210, and Georgetown's was 2,833.

Although Lutherans have not been noted for their numbers in government activities, there have always been keymen in government positions who were Lutherans. The Speaker of the first House of Representatives under George Washington was a Lutheran minister, Frederick Muhlenberg.

His brother, John Peter Muhlenberg, also a Lutheran minister, served as a major-general in the Revolutionary War. He served as Representative in Congress from 1789 to 1795 and from 1799 to 1801. In 1801 he was elected United States Senator, but he soon resigned and was appointed supervisor of revenue for the district of Pennsylvania.

Lutherans still hold key positions in government. The best known today are Gabriel Hauge, one of President Eisenhower's chief economic advisers, and Arthur Larson, until recently Under Secretary of Labor and now director of the U. S. Information Service. Four Senators and 15 Representatives of the present Congress are Lutherans.

Lutheran Contribution Underestimated

One government official in Washington, himself not a Lutheran, said that Lutherans probably make a greater contribution to government than they are given credit for. He attributed their contribution to their old world background of respect for authority. A more theological analysis of the situation would probably give credit to the Lutheran emphasis that it's not good laws that make good people, but rather good people that make good laws.

The National Lutheran Council maintains a public relations office in Washington to interpret the Church's point of view to government officials, as well as to keep the church informed on the problems and actions of government. Dr. Robert E. Van Deusen, the NLC's Washington representative, enjoys the confidence of leaders of churches and government. He or representatives of the Lutheran Church whom he may suggest are often called before Congressional hearings to make the Church's viewpoint known.

Lutherans do not maintain lobbies—as do some other Churches—to exert pressure on legislators. They feel that their first responsibility is to minister personally to the officials in government, so that they will be motivated by a Christian concern for their task.

Probably the best example of a Lutheran clergyman's ministering to Congressmen in recent years has been that of Dr. Oscar Blackwelder of the United Lutheran Church, pastor of the Lutheran Church of the Reformation, the church closest to the Capitol. Ill health l forced Dr. Blackwelder to relinquish his preaching a pastoral duties, but in the days of his prime the ch men of no less than 12 key Congressional committ attended his church.

But honest government depends not only on Senators and the Representatives and those in the up echelons of officialdom. It depends also on the integr of the literally thousands of civil service employees Washington whose salaries range from $3,600 to $10,0 This group makes up more than half of the memb ship of ALC congregations in greater Washington.

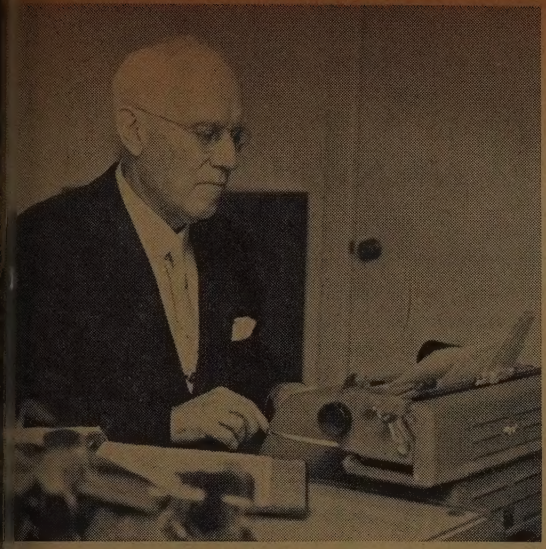
Although there may be a tendency on the part some to feel—probably subconsciously—that the purp of the churches in the nation's capital is to make impact on government, the real purpose of the chu here is the same as it is elsewhere: to minister to needs of people. The fact that these people live Washington subjects them to the pressures of lo problems—competition brought on by a rapidly incre ing population, high cost of living, interracial tensio and loneliness experienced particularly by young wom who come from the Middle West to find governm jobs.

420,000 in Six Years

From 1940 to 1950 the population of the Metropolit Washington area increased by 496,000. Statistics in cate that 182,000 of this increase was due to natu

These pastors participated last summer in the 80th anniversary Grace Lutheran Church. Front row, l. to r.: Rev. Otto Reimh (ULCA), chaplain at the University of Maryland; Pastors Edw Yost, John Scherzer, and Theodore Menter. Back row: Dr. Gerh Lenski, Dr. Norman A. Menter, and Pastor Victor Murtland.

Above: The Lutheran Church Center on 16th Street. In addition being the office of the Washington representative of the Natio Lutheran Council it also houses several offices of the ULCA and t Missouri Synod.



Gerhard E. Lenski, pastor emeritus of Grace Church, writes a eekly column, known as "Washington Comments," for the Luther- Standard, the Lutheran Herald, the Lutheran Companion, and Ansgar Lutheran.

Members of Grace Lutheran Church, Washington, D. C., have a coffee hour after church every Sunday to help them get acquainted. Chatting over coffee are, left to right: Congressman Thor Tollefson of Seattle, Wash.; Dr. M. H. Trytten, director of scientific personnel, National Academy of Science; Oswald Bluege, former manager of the Washington Senators' baseball team and now manager of the club's farm system; Pastor J. Victor Murtland of Grace Church; and former Senator Gerald P. Nye.

rease while 314,000 persons moved into the area from er parts of the country. From 1950 to 1956 the pulation of Washington and its suburbs increased by other 420,000 persons.

Ministering to these people are 1,200 churches of all nominations. Fifty-five of them are Lutheran churches the following synods: American Lutheran Church, Augustana Lutheran Church, 2; Lutheran Church— ssouri Synod, 20; and United Lutheran Church in nerica, 22.

The American Lutheran Church in Greater Wash- ton has grown from one congregation, organized in 6, to the present eleven congregations. Plans call for organization of more missions in the near future.

Although members of Congress worship regularly in ly two of these churches, by far the majority of the mbers of all the churches are employed in some branch government work. Congressmen James Van Zandt Pennsylvania and Thor Tollefson of Washington rship regularly in Grace Church, and Congressman Witt S. Hyde of Maryland is a member of Christ urch in Bethesda.

Despite the busyness of Washington life, the people faced with a great loneliness. Families moving in m the Middle West to enter civil service or military s do not easily become assimilated or integrated. is is particularly true of young women, just out of gh school, who come to Washington for secretarial s. Unless their home pastors specifically refer them one of the Washington pastors, many of these young ls drift away from the Church and not infrequently into trouble. Some Washington churches look upon s particular group as a great opportunity for service. The large number of secretarial jobs open in Washing- n means that the female population far exceeds the male population. It takes something of the grace of God to offset the loneliness facing many secretaries when they realize that, though their future may offer good financial security, they are denied family ties.

There are also those people in Washington who are in the lower income brackets. One ALC congregation that is particularly successful in ministering to this group is St. Matthew Church. Although most of the members are themselves quite secure financially, the church is situated in an area that is definitely on the lower economic level. Dr. John Scherzer, pastor of the congregation, praised the loyalty of the members, who, although many of them live quite a distance from the church, have accepted the challenge of integrating into their congregational life those who are at the bottom rung of society and desperately need help.

And so the American Lutheran Church continues to minister in Washington, whether it be on fashionable 16th Street, the street of churches and embassies, hotels, and modern offices; whether it be in the suburbs where the government employee builds an equity in an attractive home furnished with all the comforts and not a few of the luxuries; or whether it be in deteriorating areas brought on by the changes in our sociological structure.

Located as they are in the nation's capital and, therefore, mindful of their mission to the nation as a whole, Washington churches continue to preach that "righteousness exalteth a nation." But also mindful that people who live in Washington are just like people who live elsewhere and need the gospel, the ALC churches in the nation's capital preach the crucified and risen Christ.

EDITORIALS

Delay—But Not Dangerous

Another meeting of the Joint Union Committee is fully reported in this week's news section. No doubt the "union news" which will cause greatest surprise is that the Joint Union Committee has voted to recommend to the uniting Churches that the union be delayed a year beyond the anticipated time. This will bring the constituting convention in May, 1960, rather than 1959; the new Church will begin to function January 1, 1961, not 1960.

We may want to comment on this proposal in more detail later. With the limited space available to us in this issue, we wish only to express the conviction that this delay, while deplorable (we feel that it is that), is certainly not dangerous.

Let it be remembered that none of the union resolutions have ever fixed the date. The timetable included in the Addendum to the *Report of the Joint Union Committee, 1956* is not an official document. Like all the rest of the material in the Addendum, it is merely suggestive and informative. When the Joint Union Committee comes with its recommendation in 1958, that will be the first time the conventions will act on a timetable.

Next, we are sure that no one will believe that Committee acted capriciously or on the spur of moment in deciding to recommend a later year than first been spoken of. The proposal came from the American Lutheran Church. Its constitution requires ratification of the actions of its 1958 convention by a ballot taken at the district conventions of the following year. That makes it impossible to hold the constituting convention in May, 1959, as the Committee had hoped.

Finally, although the ELC members were reluctant to accede to the suggestion of their ALC colleagues believe that 1959 would have been preferable, we also quite willing to grant that we can use the extra year! The deeper we get into the details, the more realize what a really stupendous task lies before uniting Church.

So—regretting the delay, we hasten to say that harm is going to come of it, and there may be blessing Later we wish to discuss some inviting possibilities which may result. In the meanwhile we simply say everything is going along fine, and we thank God each day which brings the union that much closer.

American—But Hyphenated

The Annual Report of our Church for 1917 is a volume of 752 pages. And it is written in the Norwegian language. The only pages in English we have been able to find total less than fifty. That may be taken as symbolic of a condition which was to cause not a little heartache during the first decades of the new Church's life.

It Was an American Church

The three Churches which merged in 1917 to form the present Evangelical Lutheran Church were *American Churches.* Let no one believe that the Church which chose as its first name "The Norwegian Lutheran Church of America" was to be looked upon as a foreign Church.

The language it and its predecessors used for many years was foreign. But there were never official ties with the Church of Norway. It is true that for many years men who were trained in Norway emigrated and became pastors in the United States; but they were not sent out by the Church of their native land and received no support from it. When people speak of the Church of Norway as our "Mother Church," the ties which are implied by that expression are not official and formal. Our Church and its predecessors were American Churches from the day they were formed.

This showed itself in many ways. These were free Churches, that is, without government ties of any sort. One of the blessings of the New World was that separation of Church and State, as well as freedom of religion were of the very warp and woof of the country. People of a common faith were free to band themselves together as they found good. They received no supervision from any higher authority, civil or ecclesiastical, nor did they receive support from such sources.

Our fathers had to learn many lessons in the stewardship of giving because of this free status. Brought up in an "established" (that is, tax supported and government controlled) Church, they had to learn that the support of the Church depended upon their own efforts and their own gifts. Perhaps our fathers were slow to learn that lesson. Actually, we are still learning it.

Since no university was charged with supplying pastors and teachers for the Church, its "free" status dictated its interest in education. Most of our schools and colleges originated because of the need to supply leadership for the young Churches.

as church bodies, these groupings of congregations to operate on the American scene and according to erican conditions.

Members Were American

1925 the centennial of the beginning of Norwegian migration was celebrated with Calvin Coolidge as speaker. In the course of his address he dwelt at ne length on the contribution to America the people m this land in northern Europe had made. He spoke ut the high per cent of young men from this group o had been in the armed services during World War He mentioned the active part played by these people the life of their adopted country.

This was not idle talk. One of the characteristics our fathers was that they "dug in" as citizens of ir adopted country. Citizenship in the United States s something to be sought and exercised. Carefully served in drawers and strong boxes wherever Norgians settled were the certificates of citizenship which y had laboriously acquired as soon as the law allowed. nd they conducted their church affairs, too, as Ameris. The "free Church principle" easily took hold. netimes the lay people were ahead of the pastors. the so-called "school controversy"—public schools sus parochial schools—the record seems to bear out t the lay people wanted to support the public schools ch more enthusiastically than did some pastors.

t "Hyphenated"

vertheless, our fathers were "Norwegian-Americans." is not incorrect, nor is it a criticism, to say that it s a Norwegian-American Church which was estabed in 1917. For this there were many valid reasons. One does not uproot readily what one has learned at mother's knee. Remember that a very great many those who took part in the organization of our urch were grown people when they came to this coun. Another very large group had been raised in the nes of immigrants from Norway. Third-generation ks were so small a minority as to be fractional.

The writer recalls a conversation he had with his her shortly before the latter's death. We asked him, ave you ever grown completely away from Norway?" shook his head and replied, "No, no one can." Yet had then spent twice as many years in the United tes as he had in Norway, and a stauncher American ver lived.

Nor must we forget that the faith they held was rally the "faith of the fathers." Few immigrant chests l not contain the Bible, the devotional books, the mn books, the books of Christian instruction—all in the Norwegian language—which had molded their very lives.

And the language they spoke was Norwegian. Perhaps many of them should have learned the language of the new land earlier than they did. Certainly, they should have seen more clearly than they did that the future of the Church lay in using the language of the land. In far too many cases young people were lost because the older people stubbornly kept the language of their own youth dominant far too long.

Impetus From the War

World War I was reaching its climax when the Constituting Convention was held. Participation by the United States in the war was only a few weeks old in June, 1917. Little did the delegates realize that the birth of their new Church coincided almost exactly with the birth of a new day. Our country was never to be the same again.

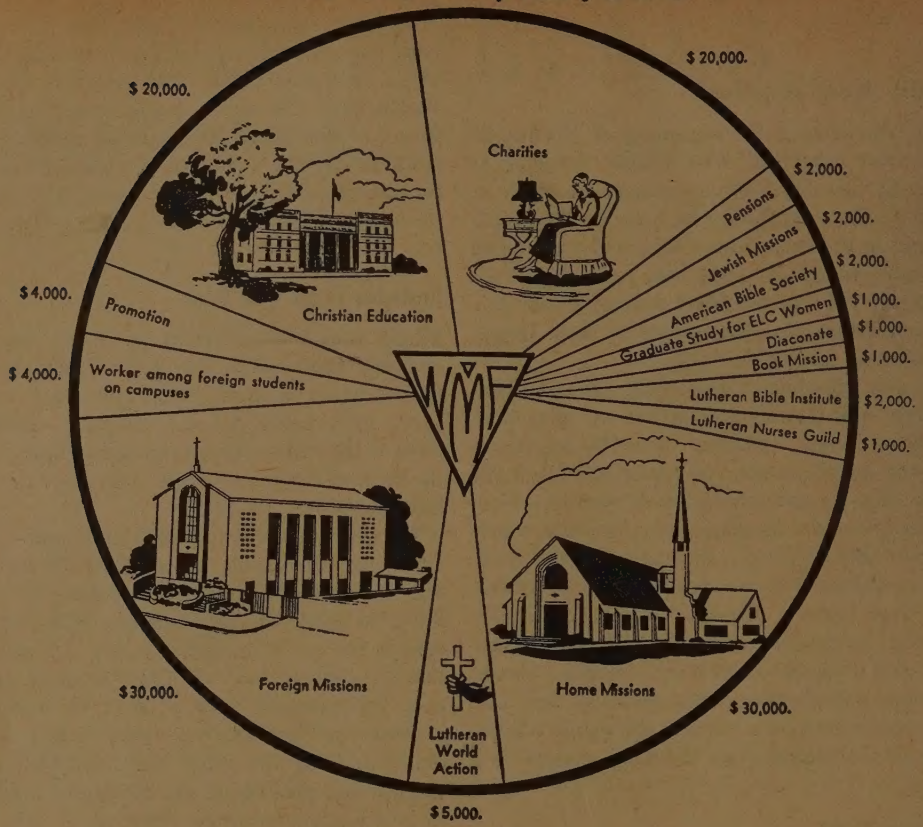
The war affected our Church profoundly. Some of the effects were intangible, others decidedly tangible. There was the matter of language. Suddenly, it was not "the thing" to speak a foreign language. The violent reaction against the use of foreign tongues was possibly a sign that our country, too, was a bit immature. One remembers, for example, with a blush of shame, that the governor of one midwest state issued a proclamation forbidding the public use of any language except English and proscribing the holding of public meetings in any foreign language. Some of us who were very young in those days may recall with still greater shame how we squirmed when our parents persisted in speaking Norwegian!

Yet all this worked for the good of our Church. It is impossible to say to what extent the Americanization of our Church was hastened, but it must have been considerable. It was to take many years before the use of English was all but universal. It was to take still more years before the name of the Church was changed. These changes would have come anyway; but the war speeded things up.

In the next editorial in this series, we want to discuss the "language" and "name" questions further. Here our purpose has been to illustrate a fact which is very real for one who wishes to understand our development. We may summarize it this way: The Church which came into being forty years ago was thoroughly American in character and membership. Yet the hyphenization which is a part of every immigrant group for a generation and more still existed. The first decades of the life of the new Norwegian Lutheran Church of America were to prove that the day was over when the inclusion of "Norwegian" in the name was correct.

e sixth in a series on "The Church We Love"

Our Goal $125,000



These pages prepared by Mrs. Arthur M. Olson

General Secretary, Life Membership and In Memoriam Department

A new and higher goal—$125,000—was set at the General Convention of the WMF for the Life Membership and In Memoriam department.

What does this mean?

The Project Wheel on this page is divided into uneven spokes. Each spoke represents some mission or related work of the Kingdom of God. These are the worthy causes we shall be helping during the 1957-58 biennium, with the amounts set forth therein.

How can our department do this great task?

It is done by the women of our local congregations. We have over 3000 societies in 121 circuits in the 10 districts. The $10.00 gifts sent in by one local society, added to those of all the other groups, represent a mighty power for service to our Lord.

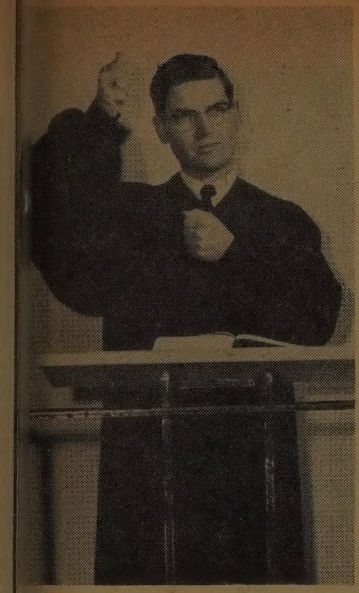
When is this done?

Gifts may be sent in at any time throughout the year. We are not limited to a special month, or a special event. Any dear one, even a child, may become a life member of our WMF when $10.00 is sent in for missions in her name.

"In Memoriam" booklets in recognition of someone who has passed away may be ordered at any time of the y Several persons may go together present an "In Memoriam" as a last tribute.

Some of the avenues of service the Project Wheel are the same fr year to year, and need no spe emphasis here. We again help Luth an World Action with $5,000. A n Home Mission Church at Comma L. I., New York, will be started w funds from our Department. Churc for refugees in Hong Kong, the Am ican Bible Society, Christian colleg etc. will benefit. Among our nev projects are the following:

Bread of Life Lutheran Church



THE REV. WALTER OLSON

A new kind of church has been established at 2901-38th Ave. So., in Minneapolis. For the first time the deaf of Minneapolis, with Rev. Walter Olson, their pastor, can launch out a normal ELC church program. Until Feb. 10, 1957, meetings were held in various homes and the YMCA.

The new church will seat 100 people in the main auditorium. With a modern-fold door, seating can be increased to 300. Bread of Life Lutheran Church (formerly Bethany Church for the Deaf) has a membership of 70 adults and 20 children. There are reportedly approximately 2000 deaf and hard of hearing people in the Twin City area. Bread of Life Lutheran Church hopes to serve a large number of these people. Some of its members come great distances. Many visitors include transients and the deaf who come to Twin City hospitals for medical care.

Regular Sunday services are being held; organizations include a Sunday school with 3 teachers and a nursery attendant, a Women's Missionary Federation with 3 circles, and a choir.

Future plans include the organization of a Luther League, a Brotherhood, and a special oral Sunday school class for deaf children. Pastor Walter Olson states that all of their deaf members have hearing children, except 2 families. These 2 children, together with other deaf children, are also to be taken care of in an oral Vacation Bible School this summer.

The deaf are "hearing" the Gospel. How they rejoice in meeting in their own house of worship. The first step has been taken. We can help in the needs which now arise, such as furnishings, electronic equipment, and Sunday school supplies.

Lutheran Nurses' Guild

Its Aims:

To win and to hold nurses for Christ.

To provide opportunities for spiritual growth.

To develop an understanding of the patient's spiritual needs.

To help nurses meet these needs.

Its Objectives

To encourage individual Bible study, prayer and attendance at Holy Communion.

To emphasize the importance of nurses' church membership and its attendant duties.

To sponsor group Bible study, e.g. through local units.

To sponsor lectures (e.g. by hospital chaplains), workshops, and group discussions which will equip individual nurses to meet more adequately the spiritual needs of their fellowmen.

To disseminate the type of literature (e.g. tracts) which will assist in carrying out the purposes of the Guild.

To promote teamwork of pastors, doctors, and nurses.

To encourage young people of the Church to enter schools of nursing.

Christian Service Projects

Collecting used uniforms for destitute nurses overseas.

Supplying nursing text books for Lutheran Nursing School in Jerusalem.

Providing Christian literature for the sick.

Foreign mission hospital project.

*

Each nurse of the Guild receives a "Daily Prayer Guide" each month. She is given special training in her work of evangelism. She is an arm of the congregation and the pastor in ministering to suffering persons.

She is called to minister to sick people, frightened and confused people, people facing eternity. She learns to help them in the name of Christ.

Plymouth Christian Youth Center

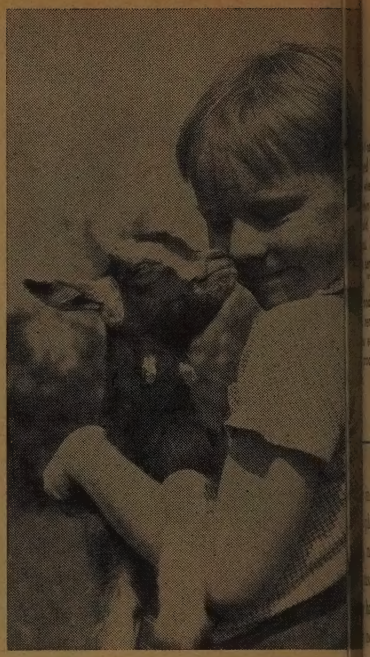
Historically the Plymouth Christian Youth Center is not a new mission. Liberty Lutheran Church (ELC) became deeply concerned about the problem children living in crowded conditions in a blighted area of North Minneapolis, and in 1941 founded the Plymouth Youth Center, which ministered to a Mexican, Negro and white population. The work continued under a full-time director, with volunteer help, for 13 years. Students from Luther Theological Seminary took charge in 1954.

The mission is currently directed by two ordained pastors of our Church, who are assisted by nearly 50 students from our Seminary. Thus the Center becomes a laboratory for training our future pastors. Six students serve as probation sponsors for juvenile cases under the Hennepin County Court.

The Chaplain at the Red Wing School for boys is a trainee of the P.C.Y.C. Protestant boys discharged from Red Wing are placed under the supervision of men from the P.C.Y.C. An extensive summer program brings boys to "Frontier Farm," a 160-acre gift to the Center, located near International Falls, Minn., where they will be given the impact of Christian teaching and fellowship. About 90 underprivileged children will be given a vacation at Camp Knutson, near Brainerd, Minn. Boys will go on canoe trips.

Future plans envision a Christian boarding home for parolees, a project that will fill a deep need in our Christian approach to those who have spent time at a State Training School.

Much volunteer labor has been donated by people from the colleges and churches in and near the Twin Cities. But the work must be expanded to cover a larger outreach. Such an undertaking requires a large program of financial support, which should be the concern of all our congregations. It may well serve as a pilot for similar projects in other areas.



Prelude to Part I

Harold B. Kilda

PALM SUNDAY
April 14, 1957
Text: John 12:1-16

"Part I," the triumphant entrance scene when Jesus our Lord came to the city of Jerusalem, has its prelude and background in the city (which is hardly a city) of Bethany. Set His prelude to music, let it be played by a symphony orchestra, you would hear passages played by the bassoon, to indicate the deep murmurings of the Pharisees, the Jews who counseled together about the possibility of eliminating Lazarus, the only man alive who had been dead, and who, therefore, was "Exhibit A" in the life of Christ, who claimed to be the Son of God. You can see them, certainly, and no doubt you can also hear the deep rumbling of a plot.

You would also hear quiet passages played by the violins with accompaniment by the cellos, through which the listener would be reminded of the role of Mary and her love of Christ, her attention to His needs and her extravagant solicitation of His comforts. But, in the middle of the quiet strains an awkward intrusion, a kind of weird and haunting high note by the oboe, a note that would stand out like a hawk's shrill cry, and the listener would identify the selfish and treacherous words of a Judas who was "all mixed up" both intellectually and emotionally. Can you hear it all—? The prelude as it is played out just before the entran scene? A composer could use the clarinets and t trumpets, and, in fact, the whole brass section to go advantage as he would convey the joyous crowd gre ing Christ on His way to the city. It would be a mart air, no doubt, with full orchestra and an occasion beat of the tympani marking the approach of Chri

The background has many mixed features—men w lacked both understanding and vision, a man who nev did "come through," a woman and her intuitive sen of doom, coupled with her penetration of the myste of Christ, a hilarious people drawn to the strange figu of a man riding on a donkey, and the purposeful O the calm One, the Deliverer, whom few, if any, rea understood; the lonely One, and yet the victorious O who knew within His own heart that He would suff and be killed by the Jews, but that He would rise agai The background is hardly any different from the sce that meets the eye today wherever Christ is involve

Plotters, yes—not like the Pharisees, but men w say it is not true. Miserly men, yes—who say that t church is a spendthrift. Women, yes—who love t Savior and serve Him. A crowd, yes—and many w don't understand the meaning of it all. And a Savior- calm, purposeful and deliberate, who knows that victo shall be won. My friend—what part do you play? Wh music are you making?

e Cross in Paul's Epistles—VI

There Man and God Commune

The Editor

r I received from the Lord what I also ered to you, that the Lord Jesus on the t when he was betrayed took bread, when he had given thanks, he broke it, said, "This is my body which is broken you. Do this in remembrance of me." e same way also the cup, after supper, ig, "This cup is the new covenant in blood. Do this, as often as you drink n remembrance of me." For as often ou eat this bread and drink the cup, proclaim the Lord's death until he e.

I CORINTHIANS 11:23-26

e institution of the Lord's Supper c place Thursday in the early eve- g; not on Calvary. Therefore both passages quoted at the top of the e have to do with an event which s not, strictly speaking, belong to crucifixion.

'et it does have a place in these ditations and is not out of line with n. In the first place, Lent is a time en we do think especially of what is has given us in His Communion. ondly, what transpired in the Upper amber on Thursday anticipated what s to take place on Calvary Friday.

✚

may seem strange that the Apostle ul shall be the one who gives in lest detail Christ's Words of Insti- ion. Paul was not there; what he ew about the events of the Passion had learned from others.

But perhaps it is not so strange, er all. Paul became the greatest fol- ver of Christ. It may be questioned ether any Christian since Paul has en granted to look so deeply into the rsteries of God. Furthermore, the pper of Christ is not limited in her time or place. In spirit, the scene the Upper Chamber is re-enacted ery time a Christian kneels before s Savior to receive the Body and ood. It is re-enacted in you in these ry days of Lenten Communion.

Let us remind ourselves today of the simple, beautiful lessons of that Communion. Begin with the Presence of Jesus. No one has ever understood, and no one on this side of eternity ever will understand, how Christ can be physically present in the Sacrament. It would have been better if the wise men had done less theorizing about it.

All we need to do is remind ourselves of what Jesus said: "This *is* my Body; this *is* my blood." The moment we go beyond that, we are seeking for the answer to a question which remains God's secret.

The purpose of it we can understand. It means just what it says: that Jesus is actually present in the Supper; He is truly here. Why? It is part of the promise He made to His disciples before His Ascension: "Lo, I am with you always, even unto the end of the world." In that simple fact, made so very plain in the Sacrament, is our assurance that we are never alone; He is always with us.

That is the heart of Communion. Only in imagination can we "commune" with someone who is not present. But in the presence of one we love, there can be genuine communion between the two. So it is a communion between us and our Lord. Everything He was and is, is at the Holy Table made more real: the forgiveness of sin, fellowship between God and man, remembrance of God's love for us in Christ Jesus, encouragement for the long walk of life, assurance that in heaven Christ has prepared a place for us. All that grows out of the Holy Communion.

O Jesus, blessed Lord, to Thee
My heartfelt thanks forever be,
Who hast so lovingly bestowed
On me Thy body and Thy blood.

Break forth, my soul, for joy, and say:
What wealth has come to me this day!
My Savior dwells within me now;
How blest am I, how good art Thou!

And when the hour came, he sat at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall never eat it again until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body."

LUKE 22:14-20

And one thing more: fellowship among those who participate. There are few more inspiring sights than a Communion service. There they come up the aisle to the altar, there they kneel together: father, mother, children, the closest family fellowship, Christ being acknowledged to be the "Head of the house." The young and the old are side by side; there are no barriers of age before the Lord. The rich and the poor kneel together; the black man and the red man and the yellow man and the white man. For there is no distinction of wealth or color or man-made circumstances with God. "The ground is level at the foot of the Cross," and the Lord's Table is always spread on Calvary. To put it another way, laws of segregation never apply when fellow Christians of whatever kind commune with their Lord in the Sacrament.

✚

Yet despite all this—and what Christian will deny any of it?—we don't get the blessing we could and should from the Communion. Partly because we do not partake often enough; in fact, some never go to the Lord's Table. Partly because we come unworthy, not willing to humble ourselves that He may make us great.

Whatever the reasons, let not this Lent end without a serious reminder that greater gift Christ has not left us than access to His Presence in the Lord's Supper. Here come; here find Him; and here find also your fellow-redeemed.

Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Strung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed Him, as He went, with houndish glee,
Till His dimmed eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.
But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in His name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!

—Edwin Arlington Robinson

What Faith!

Everyone forsook Christ; Peter the apostle denied him. Only the thief on the cross remained faithful to him to the end, and at the last moment. But the consciousness of his sin bound him to Christ—and also the fact that he was at the point of death.

But what faith! To believe that he who is in "the same condemnation," despised, mocked, spat upon, cursed, nailed to a cross—to believe that his word meant something; to think that he is God, who gives one a place in paradise; and to keep this faith when this is added, that the Crucified himself cried, "My God, my God, why hast thou forsaken me?"

Oh, there is so much preaching to the effect that Christianity is the direct communication of God to men. But really—that a person despised and cursed by all, condemned as a criminal, nailed to a cross—when he says, "Believe in me that I am God"—Good heavens! is this direct communication?

—Kierkegaard

The hands of Christ
Seem very frail,
For they were broken
By a nail.

But only they
Reach heaven at last
Whom these frail, broken
Hands hold fast.

—John Richard Moreland

Dismas the Th

Three of us were hanging on th
April morning. Some of you ha
tears that the human heart and
the first sharp, stabbing pain of
had begun, I had a chance to lo
crowd which gathered at crucifi
seems to take pleasure in the su
of a higher type. Some important
and Pharisees. I noticed, too, that
the Cross in the center. That inte
pain. I heard them cursing, jeer
bitter hatred for the Man on the

With a tremendous effort I turn
center. I was curious about Him. T
what it was. It has happened a
has yet been able to explain it i
explanation is necessary; for those
All I know is that I saw in Him
thing that I believed. I saw in H
cynical world, the measureless dig
torious end.

My eyes turned upward to th
Nazarenus, Rex Idaeorum." Sudde
had inadvertently stumbled on the
home, brave banners down, a sup
I thought, would be a wonderful

For a moment, I must admit, I
be ready to go, but I dismissed tha
Heaven after a life like mine? I, I
that was too much to hope. I knev

And yet I wanted to say someth
in Him. I wanted Him to know
going to die without hope as I w
song and life and victory. I wante
who would be more than satisfied

And so, you will recall, I turned
Thou comest into Thy Kingdom
to ask, beyond tears and beyond ti
stilled in heaven in a heart like m
someone might remember us, think
of a passing thought. I did not w

You remember what happened
word fell on my heart confident
I knew I would be with Him for
asked. That night we came to the
sinner, God with His man and ma
our ways of sorrow went on be
I was redeemed!

lent in lite

sharp against the blue sky of an
lays of pain and separation and
tself to almost everything. After
steady and before the last fever
me that this was not the usual
he black human impulse which
wardly this crowd seemed to be
there. I saw some priests, scribes
to us but were concentrating on
ay head to clear away the fog of
hey seemed to have a personal,

ed at the Man on the Cross in the
ned! Please do not ask me exactly
hat Friday morning and no one
or those who believe in God no
God no explanation is possible."
everything that I was and every-
I did not believe existed in my
ver, the quiet waiting for a vic-

His thorn-crowned head: "Jesu
t inscription was true. Somebody
g! He was a King in exile going
nd yet a King Whose Kingdom,
of peace, joy and glory.
Him to take me when He would
ly. There was no chance of that.
ny of angels and archangels? No,
nd no chance.
ed Him to know that I believed
e had a future, that He was not
Him the rest was not silence but
t He had a friend in the crowd
He might want to give.
ered: "Lord, remember me when
small thing and a great thing
man cry, the longing never to be
and sometime, when life is done
to our fading memory the tribute

nd looked at me. "Today"—the
shadowed by any doubt or fear.
more, infinitely more, than I had
King and thief, the judge and the
who had met at the crossroads of
to a new and eternal morning.

O. P. Kretzmann and A. C. Oldsen
Voices of the Passion

RE and ART

ril 9, 1957

There Is a Man on the Cross

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a Man in the throes of crucifixion,
And I said, "I will take You down,"
And I tried to take the nails out of His feet.
But He said, "Let them be
For I cannot be taken down
Until every man, every woman, and every child
Come together to take Me down."
And I said, "But I cannot hear You cry.
What can I do?"
And He said, "Go about the world—
Tell everyone that you meet—
There is a Man on the cross
Waiting for them to take Him down."

—Elizabeth Cheney

A. Devaney Photo

Meditations for the Family Altar

J. R. Hesten

TOWARD EASTER DAY

The Epistle: I Corinthians 15:12-21

The Gospel: Luke 24:

Monday, April 15
HE SPARED THEM

Read John 18:4-9

Jesus answered, "I told you that I am he; so, if you seek me, let these men go."

"Let these men go!" There you have the theme of God's program of love. In the Garden scene is a little drama of the entire mision of Jesus enacted in terms we can understand.

Up the hill come the enemies of Jesus. They have come to take Him. They intend to kill Him. He has just prayed and He is ready for them. And here they are. "Whom do you seek?" He asks. He is helping them get their man! "Jesus of Nazareth," somebody replies. "I am he."

Then they look around and perhaps somebody raises a question about the disciples. What about them? Maybe they ought to be taken along. But Jesus wants them to be spared, left alone. "If you seek me, let these men go."

"Let these men go!" Jesus went to His death for the sake of sinners so that they would not have to take the punishment for sin. "Let this sinner go." He is free of guilt by his faith in the Savior.

\+ +

Tuesday, April 16
HE WAS SILENT

Read Matthew 26:62-63

And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent.

Why didn't Jesus say more than He did when He was on trial? Why didn't He put up a defense that would have sent His enemies running off like beaten men? The answer is simply this: It was useless to answer all the charges because His words would have fallen on deaf ears. One determination ruled the hearts of His enemies, and that was to kill Jesus. No need to be fair about it; that wasn't the point. No matter how you do it, get it done! Against that Jesus kept silence.

How tragic that there were and are hearts that will not hear the blessed words of Jesus! Words of comfort and cheer, words of hope and promise, such as none other has ever uttered!

Let us take care that we shall be eager to hear what Jesus has to say. His Words are life, and they come to those who pray, "Speak, Lord, Thy servant heareth."

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Wednesday, April 17
HE LOOKED AT PETER

Read Luke 22:61-62

And the Lord turned and looked Peter. And Peter remembered the word the Lord.

Not a word was said. And the ti was not long. Just long enough to ca Peter's eye. That's all it took. And Pe went out and wept bitterly.

How fortunate it was for Peter t he stayed on the spot after his shame denial. You'd think that since they w pressing him he would get out; run a from the whole thing. But he stay If he had gone off, the Lord could have caught his eye.

The look Jesus gave him saved h from desperation. It melted him down that he could realize how utterly he h failed to stand up for his Master. pierced his heart and made him realize sin.

But the look of Jesus had in it tenderness and compassion that made Pe realize that even though he had reject his Lord, Jesus had not rejected hi Jesus looks upon all sinners and yea for their salvation.

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Thursday, April 18
HE PRAYED FOR THEM

Read Luke 23:33-37

And Jesus said, "Father, forgive them; for they know not what they do."

The conduct of Jesus all the way through His passion and death was most remarkable. He was taken captive without a struggle. His enemies had come ready for trouble. They were armed. But He walked into their waiting fists. He allowed Himself to be taken from court to court without raising any objections. He was, indeed, a lamb led to slaughter. And when He was crucified, He not only submitted willingly, but He prayed for those who were nailing Him to the cross.

The prayers of Jesus are another sign of His great love for sinners, and His desire that they would come to the knowledge of the truth and be saved. How grateful we should be when we know that the prayers of Jesus go on at the right hand of God the Father. This is a sign that He continues to care.

Our prayer should be that God's grace is not in vain, and that people everywhere shall harken to His voice.

Friday, April 19
HE SOUGHT NO EASE

Read Matthew 27:34

They offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it.

Certain women of Jerusalem had made it a practice to prepare a special drink to be offered those who were crucified. This drink would dull the senses so that the dying criminal would not feel the full effect of his agony. When this drink was offered to Jesus, as soon as He tasted it and knew what it was, He refused it. He would go to His death with a clear mind; He would drink the cup of His suffering to the full. He would accept no easier way to meet the agonies of crucifixion.

Blessed Jesus, going to death for mankind! He would taste its full agonies so that those who believed in Him should not have to endure the pangs of hell. He would go on before His own, tasting every bit of the awfulness of trial and pain, so that He could be the true Shepherd of His sheep. He would endure until the end for the sake of those who needed a Savior.

Saturday, April 20
HE SHOWED HOW TO DIE

Read Luke 23:44-46

Then Jesus, crying with a loud voi said, "Father, into thy hands I comm my spirit!" And having said this breathed his last.

Conscious to the last, Jesus called o to the Father and committed His spi to His keeping. Having done this, He di Men had done their worst, but all throu it things were never out of hand so as Jesus was concerned. He submitted them without a murmer. He took their i sults and jibes. He conducted Himself the true Son of God. And having finish His course He died, securing His spi with God.

As He was dying, Jesus knew that was not the end of His being. His bo would be laid in the tomb, but His spi would be with God. Christians also ha the assurance that when they die they to the Father. It should be our da prayer that we be prepared always for o departure, and that God, Who loves and has saved us, will take us home Himself in heaven.

BOOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

e *Church Looks at Race*

THE CHRISTIAN AND RACE. Lutheran Round Table Series No. 2, Concordia, 34 pages, 25c.

SEEKING TO BE CHRISTIAN IN RACE RELATIONS. Benjamin Mays, Friendship Press, 84 pages, $1.50 (paper $1.00).

JULIE'S HERITAGE. Catherine Marshall, Longman's, 231 pages, $3.00.

AMERICA'S TENTH MAN. Compiled by Lucille Chambers, Twayne Publishers, 351 pages, $7.50.

PROGRESS AGAINST PREJUDICE. Robert Rost, Friendship Press, 165 pages, $2.50 (paper $1.25).

any years ago a little brown man walked o the door of a Christian Church in South ca. He desired to worship with this regation but a firm voice informed him only white people worshipped there. unded, the visitor walked away deter- ed never to experience this embarrassment n. Thus the usher of the congregation nitted racial segregation to come between atma Gandhi and the Gospel.

acial discrimination may be the number problem of the world today. The church nly too aware that in spite of her com- ion to make disciples of all nations, and how forth the love of Christ to all, she ar from able to speak with a clear voice, ct with clear motives in the realm of race tions.

lost Christians realize that we need help even understand the problem and seek od-pleasing solution. Here are a few of best publications in this field. Each has efinite contribution to make.

merica's Tenth Man is a voluminous pic- story of Negro contribution to American today. It is an important story graphically . Reading this book, one gets a point by it factual account of people, leaders (and owers) in all realms of American life— tics (United Nations, federal and local ernment), professions (medicine, educa- , etc.), the arts, labor, industry, religion en an Ethiopian Hebrew congregation). pictures speak for themselves. A good rch library could well afford to have this!

eeking to Be Christian in Race Relations s the doctrinal basis for an intelligent ussion of the issues involved. The famous hor, who is the Negro president of More- se College, clearly traces the ground work the Christian teaching about race in our understanding of God, of man, of Christ, of the cross.

Progress Against Prejudice is a case report, a survey of the progress that is being made. The author is a journalist, and a realist, but a real optimist! This book will give the reader proof that race prejudice *can* be overcome. It is being done every day. Dr. Rost tells you how and where.

Julie's Heritage is a novel of high school life showing how race prejudice looks from inside the soul of a sensitive Christian Negro girl. It is an absorbing story about everyday happenings in the life of teenagers. They will love it and will learn much from reading it! A Luther League library should have this on the shelf. (The author, by the way, is *not* the wife of Peter Marshall).

The pamphlet, *The Christian and Race* is one in a series of especially well written booklets intended to stimulate discussions in adult church groups. Brief and to the point, it packs a real challenge. The price makes it possible to distribute these widely. A church council, adult Bible class, or Midweek study group could find much here for fruitful study.

—W. H. G.

Of Virtues and Weaknesses

NEVER THE WHITE ROSE. Carroll Voss, Muhlenberg Press, 231 pages, $3.50.

This is a story of human virtues and weaknesses. It tells how a number of lives were shaped by gossip, misunderstanding, pity, friendships, love, and self-sacrifice. However, the author strains so hard at proclaiming virtues that the characters are not always believable. Because of this there is a lack of realism about the story which is heightened by the mediocrity of the writing.

—M. R.

The Man—The Cross

THE INVINCIBLE CHRIST. Massey Mott Heltzel, Abingdon, $2.00.

THE CROSS OF CHRIST. Vincent Taylor, St. Martin's Press, $3.00.

Pastors and laymen will find both these books stimulating and fruitful reading. Similar in subject, they are different in approach.

In his preface, Dr. Heltzel states, "Seventeen years in the ministry have strengthened the simple conviction that the preacher's one theme is Christ, that He must be central in all our preaching and teaching. . . ." This book of Lenten sermons reveals that the preacher has been able to carry his convictions into practice. There are 13 sermons, Biblical, warm in spirit, worded beautifully, which direct the reader to look upon Jesus. They present Christ, "Fascinating, Preaching, Reassuring, Condescending, Serving, Disturbing, Risen, Undefeated."

Dr. Taylor in his book holds "that the Scriptures are the primary source of Christian doctrine. . . ." Consequently the eight chapters, originally given as lectures at Drew University, are very fine and thorough studies of the text. He pictures the cross and the atonement from the viewpoints of Christ Himself, St. Paul, the author of Hebrews, and St. John. He presents in bold fashion how each contributes to a total view. His summary of the various modern theories of the atonement is excellent. His own statement in chapter eight is stimulating and sound.

—LYLE B. GANGSEI
Redondo Beach, Calif.

Three Worlds

THE CROWN TREE. LeGette Blythe, John Knox Press, 329 pages, $3.50.

A panorama of three worlds—the Roman, the Hebrew, and the early Christian—is this jam-packed novel by the author of the best-selling *Bold Galilean*. Longinus, the centurion who drove his spear into Jesus' side, is the central figure, and the story of his unwilling conversion to belief in the divinity of the lowly Nazarene is well done and quite believable.

But Longinus is only one of the men and women of the post-Resurrection days that you come to know intimately—the arrogant, brilliant Saul of Tarsus; Simon, the First Disciple—burly, clumsy, but never wavering in his faith; the sybaritic rulers of the Roman Empire; the proud, self-righteous men of Israel.

The transformation of a small band of followers of Jesus into the Christian Church is graphically portrayed. Of particular interest is Simon's struggle to understand that God cannot be limited, nor God's Son; that Israel alone cannot possess the saving knowledge.

At times it is frustrating to become engrossed in the story of Luke, for example, only to have him disappear completely for several chapters. In the last part of the book, however, everything is tied neatly together, and the story builds to a climax in the assassination of the mad Roman emperor, Caligula. It's the Augsburg Book Club selection for March.

—C. M.

THE CHURCH in Today's World

South Africa Law Modified

Strong opposition by religious bodies throughout South Africa has caused Minister of Native Affairs Hendrik F. Verwoerd to modify a section of the Native Laws Amendment Bill that would give him control over church services attended by both Europeans and Africans.

The Minister reworded the controversial section to provide that while he may still prohibit Africans from attending churches outside Native townships, he must first get the concurrence of local municipal authorities and give specific reasons for his action. As first drafted, the section gave the Minister exclusive power in the matter.

Another revision makes defiance of the Minister's authority an offence by the individual African concerned and not by a church. If an African defies a notice from the Minister prohibiting him from worshipping with whites, he is liable to a fine of $40 or two months in jail.

Church leaders have not been placated by these changes and indicated they will continue to oppose the measure.

Bishop Manikam to Union

Lutheran Bishop Rajah B. Manikam of Tranquebar, India, has been named Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York for 1957-58. The appointment was announced by Dr. Henry P. Van Dusen, the seminary's president.

Dr. Manikam became the first Indian head of the Tamil Lutheran Church in January, 1956. In accepting the bishopric he resigned as joint East Asia secretary of the World Council of Churches and the International Missionary Council, a post which he held for five years. For ten years prior to that he served as executive secretary of the National Christian Council in India.

The Indian church leader was educated at Madras Christian College and at Columbia University. He also studied at Union Theological Seminary, at

Mt. Airy (Pa.) Lutheran Seminary, and at Oxford University, England.

Under the auspices of the Fosdick professorship, Dr. Manikam will spend the first semester of next year teaching, counselling, lecturing, and preaching at Union. During the second semester, he will travel throughout the country accompanied by his wife, a prominent leader in the YWCA and women's church activities in India.

Purpose of the professorship is to bring to the seminary each year an outstanding religious leader in order to strengthen the training of the present and oncoming leaders of the Christian Church.

Asian Decries "Gadgets"

A call for "less reliance on tec- niques and gadgets" in evangeli and more on demonstrations of Chr- tian living was sounded at the Easte Asia Christian Conference in Prap Indonesia.

Dr. Chandu Ray of Karachi, Pa stan, secretary of the Bible Society f India, Pakistan, Burma and Ceyl declared that it is the Holy Spi reflected in the lives of churches a individuals, Who is the real moti power of evangelism. He spoke bef more than 100 delegates from 24 cou- tries of Asia and other parts of t world gathered under the auspices the World Council of Churches a the International Missionary Coun to study the theme, "The Comm Evangelistic Task of the Churches East Asia."

Five Demons

Dr. Ray said that the churches mu cope with "five demons" in seeking spread their message in mission area "poverty, disease, social injustice, literacy, and superstitious fear." In ca ing out these demons, he stressed, "t best audio-visual aid" is the example Christian communities and individua manifesting in their lives the true spi of Christianity.

Decrying "the denominational col nialism characteristic of the missiona movement in the past," Dr. Ray sa he hoped that increasing unity wou be shown by the churches in the futur especially through the ecumenical mov ment. Among the delegates who hea Dr. Ray's address were Dr. W. A. Vi ser 't Hooft, general secretary of th World Council of Churches; and D Charles W. Ranson of Great Britai general secretary of the Internation Missionary Council.

Earlier in the conference Presider Sukarno of Indonesia told delegat that Christianity has a vital role t play in helping to bring peace and ju tice to peoples everywhere.

The conference, largest ever held b Protestants in this part of the worl was ushered in with an open-air rally i Liberty Square attended by 100,00 persons. It was arranged by the Prote tant churches of East Sumatra.

urch Paper Confiscated

oviet Zone authorities confiscated ies of *Die Kirche*, official weekly of Berlin-Brandenburg diocese of the angelical Church in Germany KID) which contained a report of recent EKID Synod meeting in est Berlin.

The synod voted in favor of an agreeent signed by representatives of the vernment and church leaders for EKID chaplaincy in the West Gern Army, despite charges by East rman Communist officials that the aty meant support of NATO and litarism.

The Communist charges were rediated by church leaders who said was the Church's duty to serve young en in the armed forces and help them th their moral problems. They said e EKID had offered to set up a aplaincy in the Soviet Zone Army t the suggestion was rejected by the ast German government.

ungarian Churchmen Released

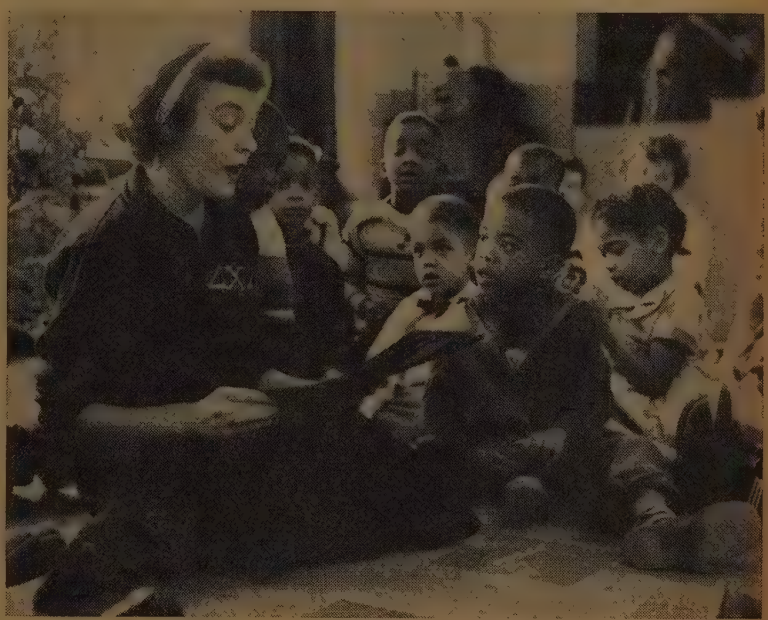
Four of the nine Hungarian Rermed clergymen recently arrested by e Communist government have now en set free, it was announced in dapest. The latest to be released is stor Richard Bodoky, a member of e General Convent of the Reformed hurch, largest Protestant body in ungary.

At the same time it was announced at Professor Joseph L. Hromadka, ean of the Comenius Theological aculty at the University of Prague, as scheduled to arrive to help proote "fraternal relations" between the rotestant churches of Hungary and zechoslovakia.

Dr. Hromadka, who belongs to the hurch of the Czech Brethren, was to accompanied by Dr. Bohumil Posisil, director of the Ecumenical Initute of the Czechoslovak Church, Protestant body in Czechoslovakia. was announced that the Czechoslovak urchmen would spend four days in Hungary, dividing their time between udapest and Debrecen.

RNS Photo

GHANA CHURCH LEADERS—The Duchess of Kent was welcomed by church leaders of Ghana during celebrations marking the independence of the former Gold Coast as a dominion within the British Commonwealth. Among the churchmen shown are: Anglican Bishop Richard Roseveare of Accra (foreground); the Rev. E. Max Dodu, moderator of the Presbyterian Church in Ghana; the Rev. Peter Dagadn, secretary of the National Christian Council of Ghana; and the Rev. Christian G. Baeta, the council's chairman.



RNS Photo

COLLEGE GIRLS HELP NEIGHBORS—A student of Stephens Junior College for Women in Columbia, Mo. reads to children at a Negro nursery. It is one of the community and church service projects in which some 1,000 of the 1,500 girls at the school participate. The project is named the "Burrall Program" after Miss Jennie Burrall, a Sunday school teacher, who started the project at the college after World War I.

Organized Labor on the Defensive

The Congressional Committee headed by Senator McClellan, which is authorized to investigate improper activities in the labor and management field, has turned the spotlight on the city of Portland, Oregon, with some amazing disclosures resulting. It appears that leaders of the Teamster's Union, a powerful organization of 1,300,000 members, operating through Local 223, have taken over the control of the vice of that city by first corrupting and then coercing the city officials. Your commentator was in Portland during the first week of the investigation. Comments from Portland citizens were of special interest. This was the comment of the owner and proprietor of two local drug stores: "The situation is worse than the newspapers have declared it to be." From an insurance official whose field covered the state we have this statement: "It would not be safe or healthy for me to say publicly what I think about things here." More outspoken was a building contractor, himself a union man, who said: "Dave Beck should be sent to Siberia. A criminal element is running the Union. The good members have absented themselves from business meetings and they have let the goons take over."

While those of us far removed from the picture cannot offer judgments in a case as complicated as this, some simple facts seem impressively clear. Good organizations, possessing money and power, do not stay good of their own accord. Organizations can easily become corrupt. Members become careless, delegating power and control to designing individuals eager to use them for their own questionable ends. Members find themselves too busy to watch what their leaders are doing. Soon they find themselves maneuvered out of position and the gangsters and crooks in charge. This, it would appear, is what has happened in the fine city of Portland.

What concern has the Church in such a problem? The Church has a two-fold interest—first, to produce men of Christian character who will become an influence for good in every organization to which they belong; secondly, to be warned by such happenings as this Portland affair, to scrutinize her own household and to make sure that delegated power is placed in the hands of men who can be trusted at all times.

Pity the Poor Taxpayer?

Current periodicals are full of pity for the poor taxpayer. The *United States News and World Report* says: "Tax problems look tougher than ever." The *Christian Century* throws out some dark hints to the effect that American character is likely to disintegrate under the temptation to claim larger-than-legal tax deductions. The *Washington Post,* and the *Washington Evening Star* run daily articles to warn, guide, and help bewildered taxpayers. No doubt, newspapers across the land are doing the same.

While much of this is in order, there are some other considerations that ought to enter in. Paying taxes is hard—it always has been—but this past taxable year has been a good one for most of us and 1957 promises to be equally good. In other words, we have made plenty of money, we have the means with which to pay, and we ought to go ahead now and pay without too much weeping or self-pity.

More than that. Wages are still climbing. Working conditions are better across the land than they have ever been before. Our people are living in comfort. They are buying cars, clothes, houses, television sets, and gadgets of all sorts. They are taking trips as never before. The facts and the figures prove it. What right do we have to complain when we indulge Mr. Self as we now do?

There is still more to be said: A lot of our tax money comes back to us in terms of national prosperity, good roads, educational opportunities, health benefits, social security, and in a thousand other real, though often unseen and unappreciated, ways. When you pay taxes, think on these things. They will help you smile as you write th final payment check.

Ethiopia Isn't Far Away

The special interest of Luthe groups—the Lutheran World Fede tion, Swedish and Norwegian and D ish mission societies, and now American Lutheran Church—in n sion work in far-off Ethiopia, is serving of our careful attention a our best support. These are days wh foreign fields of this sort are not ea entered. There is a rising tide of position directed toward missionar coming from the West into Easte lands. But with Ethiopia it is differe Here, thanks to good work done Lutheran missionaries in earlier d and to the fine impression made b Lutheran Ambassador, Joseph Sim son, the Lutherans are being warm welcomed in an official way. All t spells opportunity and prompts t special added effort that is being p forth at this time.

But another Ethiopia, closer hom sends out its peculiar call and a deserves attention. Reference is made the expanding Negro population of o land. There are as many Negroes these United States of ours as there a in all Ethiopia, that is to say, abo 15 millions here and a like numb there. Our nation's Capital has at th time as many colored inhabitants has Addis Ababa, capital of Ethiop Two other American cities, may three, have more. Nearly 60% of t people of Ethiopia are nominally Chr tian. What percent of American N groes might properly be classified Christian and Lutheran we do n know. But hard facts declare that the is a moral and spiritual need amo Negroes in the United States as re and as challenging as any in Ethiop

It is not too much to say that i tegration is the Church's problem ev more than it is that of the Supre Court. Is the Church accepting th problem? Is she determined to do h part to solve it? Whatever the answ may be, Ethiopia is now calling. A Ethiopia isn't far away.

Among Lutherans

ew Date Proposed for Merged Church

May, 1960 has been proposed as the e for the constituting convention the new Lutheran Church that will erge from the union of the Evan- ical, American, and United Evan- ical Lutheran Churches.

This "target date" for the birth of he American Lutheran Church" was ed by the Joint Union Committee the negotiating churches meeting in nneapolis March 21-22 and will be commended for final approval to the pective conventions of the three urches in 1958. Originally the tenta- e schedule of union called for the nstituting convention in May, 1959, t at the request of the American itheran Church the date was moved ead.

In asking for the new date, the ALC presentatives pointed out that both the int Union Committee and the uniting urches face a heavy program of ac- ity to complete the transaction into single Church. Under the circum- nces, the Union Committee agreed at it had no alternative but to sched- e the constituting convention a year er than previously planned and to authorize its steering committee to adjust the timetable accordingly.

Among the reasons given for the change was the fact that ratification of the union documents by the 13 districts of the American Lutheran Church could not be fulfilled in 1957 since the various synods had asked for revisions requiring renegotiating by the Union committee.

The three groups committed to union by action of their respective conventions last summer, may be joined in the near future by the Lutheran Free Church and the Finnish Evangelical Lutheran Church of America (Suomi synod). Both are scheduled to make their decisions on merger this summer (see other stories).

Revision of the timetable was the only major decision made by the Joint Union Committee at its March meeting. One entire day's meeting was taken up with discussion of the possible inclusion of the Suomi synod in the new Church. Other matters referred to the JUC by its sub-committees and the joint boards which have met recently will be acted upon at its next meeting in Chicago May 16-17.

ECOND UNIT FOR OREGON CHURCH—This new parish house was dedicated recently uring the 10th anniversary services of Springfield Church, Springfield, Oregon of which e Rev. H. M. Lybeck is pastor. The new unit, with a laminated fir exterior, was designed r. John E. Stafford of Eugene, Ore. It contains an assembly room for 300, a pastor's udy, a fireside room, and 17 class rooms. Participating in the anniversary festivities at pringfield were two former pastors, the Rev. Sterling Simonson and the Rev. Harold Aal- ie. A greeting was brought by Mrs. A. O. Odegaard on behalf of her husband, also a rmer pastor, who suffered a stroke in 1955. Dr. H. L. Foss, president of the Pacific Dis- ct, officiated at the dedication of the new building.

Free Church gets New Voting Plan

A merger referendum in which voting power will be based on the size of congregations will be recommended to the Lutheran Free Church in the event that its annual conference decides to rejoin the three bodies now committed to union.

The Free Church withdrew from negotiations with the Evangelical, American, and United Evangelical Lutheran Churches early last year after a referendum on the union plan failed to receive a three-fourths vote of approval from the congregations. However, almost two-thirds of the congregations did favor the merger.

Official results showed that of 327 congregations reporting valid ballots in the poll, 210 or 64 per cent approved a proposed organizational basis of union, and 117 congregations or 36 per cent voted against it. About 30 congregations did not cast ballots or did not meet the deadline.

Last Vote Questioned

The fact that each congregation had one vote regardless of size gave rise to "considerable dissatisfaction" within the Church. It was felt that it was "neither fair nor right" that a small congregation should have as much voting power as a large congregation.

This sentiment led last year's annual conference to request the LFC's Commission on Relations with Other Lutheran Bodies to "propose an equitable procedure of voting on a referendum."

This year's conference, which will be held in Minneapolis, June 12-16, will first vote on a resolution to reopen negotiations with the ELC, ALC, and UELC. Should this motion be adopted, as expected, delegates will be asked to recommend to the congregations the approval of the 1956 report of the Joint Union Committee, containing the constitution, bylaws and articles of union of the proposed merged Church.

If the referendum is authorized, the Committee on Relations will recommend that the size of a congregation be taken into account in determining its voting power.

Under the committee's suggested plan, the voting power of congregations will range from one vote for those with 50 members or less to ten votes for

those with 1,000 members or more. On this basis, some 1,150 votes will be assigned to the 355 congregations of the Church.

Half the congregations of the LFC have 80 or less confirmed members and represent 8,305 confirmed members or 17 per cent of the total membership. The other half of the congregations have more than 80 confirmed members and represent 40,542 or 83 per cent of the entire membership.

Under the new system of voting, the first group of congregations will have 24 per cent of the vote, while the second group will have 76 per cent of the vote.

"The committee is satisfied," its report said, "that this method of voting will favor the principle of congregational polity while at the same time allowing for a more adequate expression of the will of the membership."

The committee will suggest that the referendum, if approved, take place between Sept. 1 and Oct. 31, 1957, as "it was not considered wise to have the voting going on over a long period of time."

Whether a three-fourths or a two-thirds majority will be required for passage of the referendum will be settled by the conference, as the committee was not able to reach agreement on this point.

Suomi to Decide Merger Course This Year

The Suomi Synod's course of action in relation to current merger movements in American Lutheranism will be determined this year. Dr. Raymond Wargelin, president of the 35,000-member denomination, said it was imperative that Suomi "reach a decision on this question" at its annual convention in Hancock, Mich., June 16-19.

Dr. Wargelin, who is chairman of his synod's Commission on Intersynodical Relations, expressed his views after the commission met in Minneapolis with the Joint Union Committee of the Evangelical, American, and United Evangelical Lutheran Churches. Suomi's commission has also conducted exploratory discussions on the merger initiated by the United Lutheran Church in America and the Augustana Lutheran Church, in which the American Evangelical Lutheran Church is also a participant.

"Both groups are making rapid progress toward their ultimate objective of union," Dr. Wargelin said, "and we must decide now in which direction we shall go. The commission," he added, "is going to try to make a unilateral recommendation to the meeting in order that our synod may take a positive stand on merger at this time."

Should the commission be divided in its recommendation, it is understood that both a majority and a minority report will be submitted to the convention. Congregations are being asked to instruct their delegates on the position to be taken when the merger issue is considered by the convention, scheduled in the agenda for June 18.

Several major questions were discussed by the Joint Union Committee and the representatives of the Suomi Synod in their joint session here on March 21. Among them was the possibility of Suomi becoming a non-geographical district in the new body that will be known as "The American Lutheran Church." This, it was said, would enable the synod to work out many of its linguistic problems and responsibilities "while they are still very great." And it would also mean that the member congregations of the Suomi district eventually would shift membership in the natural geographical district in an orderly manner.

Other questions explored concerned the matter of pensions, funding and portionments for the initial operations of the new Church, home missions, publishing houses and publications, higher education, theological seminaries, ownership of institutions and representation on boards, and maintenance of historical libraries and archives.

Within the ELC

"Cully" Johnson Resigns

The Rev. Charles E. Johnson, for the past 10 years executive secretary of the Brotherhood of The Evangelical Lutheran Church, has resigned his post to accept a call to Trinity Church, San Francisco, Calif., effective June 30.

"Cully" came to Minneapolis in 1946 to become director of Boys' Work, after having served three parishes in Montana. The following year he was named Brotherhood executive. From 1947 to 1951, Pastor Johnson also served as director of the ELC's Pensions Department. Under his guidance the men's work program of the ELC has increased to include men in more than 1,000 local brotherhoods.

"Fountain of Youth" Opens

Trinity Parish in Lyle, Minnesota is offering the youth of its community a place to "hang out" in its new "Fountain of Youth" which opened last month.

Located in the lounge of the church's Parish Center on Main Street in Lyle, the youth canteen is designed to meet the needs of young people of the community for a place to congregate in the evening hours for refreshment and recreation.

Central in the establishment is, of course, the fountain which handles ice cream, soft drinks, candy, pop-corn, etc. Various games are available such as ping pong, shuffle-board, box-hockey, and whiffle-ball. The parish is also developing its library in the canteen to include many new and interesting books for young people as well as adults.

Adult supervision of the canteen is provided by the manager and volunteer couples from the parish. The Rev. Stafford O. Stenson is pastor of Trinity parish.

Sweepstakes Honors

Three Pacific Lutheran College students made up the forensics trio which took first place in the annual Portland (Ore.) Town Meeting. This is the seventh time in the nine-year history of the meeting that PLC has taken top honors.

Churches

lear Lake, Iowa—Zion Church, Rev. George Strum, pastor, has d to sponsor Grace Church, a ıe mission congregation in Ridge-, Calif. by loaning them $55,000.

ene, S. Dak.—A new amplifying em has been installed in the Irene ırch to be available for events honor- the 50th anniversary of the con- gation planned for this year. The . I. J. Lovseth is pastor.

Vestby, Mont.—The men from three gregations of different synods in the stby area have banded together into men's organization for the three shes. This united brotherhood in- les men from the ELC, UELC, and heran Free Church. The Rev. Olaf gis, pastor of the ELC Church in stby, reports that attendance and ıusiasm have run high in the first of the existence of this new ap- ach to men's work in the small ish.

Glasgow, Mont. — The 13-member rd of directors of the newly organ- l corporation for the building of a ne for the aged in northeastern ntana met last month with the mber of commerce of Glasgow to estigate the possibility of location of new home in this city. All members the board are pastors and laymen of C churches in the area.

Grantsburg, Wis.—Bethany Church, ee miles south of Grantsburg, re- tly burned the mortgage on its new ırch, built two years ago to replace original structure which burned in 4. The Rev. Tenner Thompson, Jr. pastor.

Hoople, N. Dak.— First Church, the . James Sonnenberg, pastor, entered new house of worship for its first vice last month. A number of ec- iastical chancel appointments were licated on that day. Dedication of church is planned for May 5.

Encino, Calif.—At least one more ırch should be added to the list of se in the ELC using the theme next summer's Lutheran World leration Assembly as the basis of ten meditations—Bethel Church of ich the Rev. F. J. Schenk is pastor.

Our Savior's, La Crosse, Dedicated

Six Sunday Services were held recently to dedicate the new Our Savior's Church, La Crosse, Wis.

The first service of entrance into the new Winona stone church was held at 8:45 A.M. It was followed by two morning services of thanksgiving and praise; the afternoon dedication conducted by the Eastern district president, the Rev. Myron C. Austinson; and an evening organ recital which included dedication of the church's new $37,500 organ. The following Sunday the congregation honored its pastor, the Rev. George Ulvilden, for his 25 years of service by dedicating the "Ulvilden Chapel" in the new building.

The new church is built on the site of the old church, at the corner of 6th and Division Streets in La Crosse. Features of the new building include a total seating capacity of 800, a design that is a blend of traditional and modern, and a social hall and Sunday school wing. The nave is equipped with air conditioning. A large white oak cross over the altar dominates the chancel. Paintings from the old church were installed in recesses in the corridors of the new building and the social hall.

Sioux City, Ia.—First Church, Sioux city's oldest Lutheran congregation, has voted to relocate on Cheyenne Blvd. and 39th Street. The Rev. P. E. Van Tassel, pastor, hastens to add that the Lutheran witness to the inner city is not being deserted by this move, since there are three other Lutheran Churches within a few blocks of the church's present location.

Wakonda, S. Dak. Dedication services for the new furnishings in First Church were conducted March 3 by S. Dak. District President, Dr. L. A. Pierson. Improvements include new pews, carpeting, and altar and pulpit paraments. Pastor of First Church is the Rev. Palmer Loken.

Minneapolis, Minnesota—The senior choir of Bethany Church, the Rev. Ingolf Kronstad, pastor, sponsored a choir festival March 31 in which more than 300 singers from ELC choirs from seven Minnesota towns participated. Leland Sateren, director of the Augsburg College choir, spoke to the singers in the afternoon of the concert day on the theme, "The Place and Purpose of the Church Choir." Donald Anderson directed the massed choir concert.

Announcements

For Sale: Kilgen pipe organ—two manuals and pedal, available May 6. Also stained oak pews in excellent condition. Write the Rev. A. Gordon Nasby, Edison Park Lutheran Church, Avondale & Oliphant Aves., Chicago 31, Ill.

Wanted: used choir robes for new congregation. Our Savior's Lutheran Church, 208 E. 7th, Naperville, Ill.

Green Lake Bible Camp near Spicer, Minn. is available for rental the week of Aug. 18-24, 1957. Capacity—180 campers. For full particulars write or call Pastor Arthur Bagaason, Bricelyn, Minn.

Wanted: 25-30 used choir robes for adult choir. Would prefer black or red. Please state sizes and price desired. The Rev. James Olsen, Our Savior's Lutheran Church, Leland, Iowa.

For Sale: 20 black choir robes, V-neck, white removable collars. $2.00 each. Mrs. G. T. Ryther, 6815 E. Superior St., Duluth, 4, Minn.

Wanted: Two-drawer used steel file cabinet, preferably fireproof. Write Naples Lutheran Church, Naples, S. Dakota.

WMF Conventions

South Central District, April 23-25, Fort Worth, Texas. Speakers: Pastor and Mrs. Erling Wold, No. Hollywood, Calif.; Mrs. Oscar Branstad, WMF president; Mrs. Philip Hyland, missionary to Japan; Pastor Virgil Hougen, Supt. Aase Haugen Home for the Aged.

Mitchell Circuit, April 26 at 10 a.m. and 2 p.m., Victor Church, north and west of Mt. Vernon, S. D. Speaker: Mrs. Richard Solberg.

Eau Claire Circuit, May 7, Our Saviors Church, Bloomer, Wis.

Bemidji Circuit, April 30, Shevlin, Minn. Speaker: Pastor J. B. Jerstad of Grand Forks.

Sioux City Circuit, May 7, Morningside Church, Sioux City, Iowa. Speaker: Missionary Joyce Bergh.

Hudson Circuit, April 26 at 9:45 a.m., English Luth. Church, Ellsworth, Wis.

Grand Forks Circuit, April 25, Elk Valley Church, near Larimore, N. Dak.

Vernon Circuit, May 7, Our Savior's Church, Westby, Wis. Speakers: Mrs. Oscar Branstad and Missionary Hjalmar Astrup of South Africa.

Bismarck Circuit, May 6, Bismarck, N. Dak. Speaker: Missionary Gordon Tang of Japan.

Alexandria Circuit, April 23, First Church, Elbow Lake, Minn.

Peace Garden Circuit, April 23, Trinity Church, Perth, N. Dak. Speakers: Missionary Philip Hyland of Japan and Pastor Loren Spaulding, minister to Minorities, Rolla, N. Dak.

Story City Circuit, May 7, Our Savior's Church in Radcliffe, Iowa. Speakers: Mrs. Philip Hyland, missionary to Japan, and the Rev. Sigvald Fauske, president of Waldorf College.

District LDR Conventions

Theme: "Walk in Love" Eph. 5:2

Eastern—May 17-18, Bethel Lutheran Church, Madison, Wis.

No. Minn.—June 14-16, Trinity Lutheran Church, Crookston, Minn. Bible Study leader, Rev. James Peterson, Holt, Minn.

So. Minn.—June 14-16, St. Olaf College, Northfield, Minn. Sunday Worship Service, Dr. George Aus, Luther Seminary.

So. Central—June 7-8, Central Lutheran Church, Des Moines, Iowa.

So. Dakota—June 7-8, First Lutheran Church, Brookings, S. Dak.

No. Dakota—April 27-28, Our Savior's Lutheran Church, Valley City, N. Dakota.

Rocky Mt.—June 17-18, Zion Lutheran Church, Lewiston, Mont.

Pacific—May 4-5, Denny Park Lutheran Church, Seattle, Wash. Bible Study leader, Rev. R. H. Rismiller, LBI, Seattle.

California—May 25-26, Our Savior's Lutheran Church, Los Angeles, Cal.

Canada—June 22, Camrose Lutheran Church, Camrose, Alberta. Guest speakers: Joyce Berg, Colombia, S. Am.; Mrs. Oscar Branstad, National WMF President.

Changes of Address for ELC Pastors

John O. Blom, P. O. Box 2804, Fort Huachuca, Ariz. 3-20-57

M. J. Helleson, Potlatch, Idaho 4-15-57

A. Henry Hetland, 5460 Thomas Ave., Oakland, Calif. 3-15-57

Roland A. Saethre, 406th Support Group, APO 198, New York, N. Y. 4-1-57

Thomas O. Williamsen, 29th Evac. Hosp., Ft. Devans, Mass. 3-20-57

Newly Ordained

Milton T. Olson, Turtle Lake, N. Dak. 2-10-57

Parish Conservation Serv

(Formerly The Placement Service)

The Parish Conservation Service of the ELC serves many people each year. See the listings below. They may be of value to you or someone that you know. The real of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of the ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

120 acres, 110 open. All modern fa... 7 room modern house; barn with barn ... er and drinking cups; new silo; 2 gran... chicken house; new dble. garage. New ... road goes by farm. Price: $16,000 with $... down, balance at 4% to owner. 50...

120 acres with 75 open. New, all m... 3 bedroom home, full basement with ... burner furnace, hot water heater and ... well. Barn 32x50 with drinking cups ... stanchions, pipe line for milker. Ch... house; dble. garage; machine shed; gra... corn crib; feed bin off barn. Price $1... with down payment of $5,000 at 4%. 50...

Purebred stock farm for sale; 6 qua... on paved hwy. in NE Brown Count... S. Dak. All modern bldgs. 50...

200 acre farm in Wabasha County, M... near blacktop road. 6 room house; barn ... plete with stanchions; hog house; hen h... granary; 2 cribs; machine shed. 145 acres ... able. Price: $16,000. 50...

395 acre stock farm in C. Minn. locat... miles from 2 good towns. Good 7 ... house; basement barn 32x56; silo 16x45; ... house, etc. Price: $47 per acre. Terms ... be arranged. 50...

Farm for sale—¾ section, 430 acre ... cultivation. 2 miles from town on good ... Fair bldgs.; all fanced. Located in Saska... wan, Canada, in a Lutheran community. 50...

Combination wheat-stock farm for ... 2,872 acres deeded. 600 acres farmed, ... acres summer fallow, 181 acre allotment, ... acres hayland. 7 pastures. Will run 20... 225 cows. Nearly new, 4 bedroom h... semi-modern, full basement. Price: $30... down. 35 per acre; 10 to 15 year contrac... balance. 507...

80 acre farm for sale with 7 room m... ern house; bath; full basement; barn 38... chicken house; well house; garage and ... shop. 3 miles from Fergus Falls, Minn. P... 8,000 if taken at once. 507...

Homes

6 room house in Goodhue County to... Newly remodeled kitchen, bath and pres... water system. Approximately 1 acre ... which will produce good part of living ... good home at a low price of $6,900. 507...

Good, well kept, fairly new 2 bedr... home with expansion space. 1 block f... Lutheran church. Located in Golden Va... area in Minneapolis suburb. 507-...

Businesses

Print shop and weekly paper for sale i... well established growing area. Commu... will asist proper individual in acquiring ... isting plant. Present owner wishes to re... 507-...

eneral merchandise store in S. Mont. 20 s from Billings. Good, irrigated farming . Would be ideal for a semi-retired couple young couple just starting out. Good ols; ELC church. 507-12C

FOR RENT

bedroom home in Hawaii; 2 baths. Near church and shopping center. Available 10 to Sept. 1st. Car. available with e. 507-13B

WANTED TO BUY

eliable farmer would like to buy farm in or S. Minn. from private party on con- . No less than 160 acres. 507-14A

POSITION WANTED

dy wants work in a Home for the Aged ospital to operate a mangle or hand iron- 507-15D

oup worker receiving M.A. social work ee in June desires position starting Sept. exclusive of institutions. 507-16D

arried man to graduate from a Lutheran ge in June, 1957, desires position as full- director of music in Lutheran church. had experience. 507-30E

iddle aged Christian lady desires position ousekeeper. Prefers western state. 507-17D

dy desires work as housekeeper for elder- ouple. 507-18D

arried seminary student wishes afternoon during the months of June and July in Twin Cities. 507-19E

perienced music teacher desires full-time ion. Hammond organist. Married. 507-20E

HELP WANTED

girl to assist general housework and child To be like one of the family. Ample off. Good wages. 507-21F

dy wanted to share home with elderly an in the country. Will pay wages. 507-22F

ssistant librarian wanted to take charge of lation and to asist in teaching of library ce courses. Applications from school li- ans as well as others with complete or al professional training will be considered. A, Blue Cross, Blue Shield, social security other benefits. 507-23F

eterinarian and electrician needed in a Minn. town, population about 1,000. Large area responsibility. Lutheran community; schools and churches. In the heart of lake n. 507-24G

utheran church in suburban St. Paul de- a full-time layman to direct youth ac- es, visitation and also give leadership in stian education of the church. Salary . H. S. teaching experience valuable. ences required. To begin in the fall. 507-25G

eeded at once a barber in a N. Ia. town. of former barber may be rented. 507-26G

ry urgently needed, a medical doctor in eran community in E. N. Dak. county town. Air Force Base located 1 mile town with no doctor. Good farming ity. No medical doctor in county. 507-27G

night part-time counsellor to work with rbed boys in a Lutheran Children's Home 10 p.m. to 7 a.m. Prefer a man. 507-28G

ll-time Christian education director and and recreation director for an ELC h in suburban Minneapolis. 507-29G

Suggestions for MOTHER'S DAY and Other Spring Programs

NORWEGIAN AND ENGLISH SONG BOOK
Over 150 folk songs and hymns, English and Norwegian words; for solo, group or part singing. Includes "Du gamle mor" (You Toil So Hard), "Seterjentens søndag" (The Chalet Girl's Sunday), "Aftensolen smiler" (Sunset Warm and Glowing), "Anders Herre, du skal råde" (Lord of Spirits). clothbound, **$2.50**

CHORAL READING FOR WORSHIP AND INSPIRATION
Graded selections of Bible passages, sacred and secular poems for groups of all ages, including instructions for planning and conducting choral readings. paper, **$1.00**

Vocal Solos

52 SACRED SONGS YOU LIKE TO SING
Includes "My Heart Ever Faithful," "O Rest in the Lord," "The Lord Is My Shepherd," "O Divine Redeemer," and many other favorites. Most of them may be sung by medium voice. **$2.00**

CHRISTOPHER ROBIN IS SAYING HIS PRAYERS, Fraser. Low, high **60c**

COUNT YOUR BLESSINGS, O'Hara. Low, medium **60c**

O GOD, I THANK THEE HEARTILY, Bouman (unison anthem) **16c**

GIVE ME A FAITH, Bitgood. High, medium low **50c**

YOU TAUGHT ME HOW TO PRAY, Marth-Scholin. Low, high **60c**

BLESS THIS HOUSE, Brahe. Low, medium, high **75c**

A BLANKET OF FAITH AND PRAYER, O'Hara. Medium, high **60c**

Treble Voice Groups

THY PRAISES SING, Malmin
16 easy (SSA) arrangements including "Children of the Heavenly Father," "O Jesus, I Have Promised," "While Thou Art Young," "This Is My Father's World." Optional accompaniment. **80c**

CANTATE DOMINO, Sateren
41 (SSA & SSAA selections including "O Perfect Love," "Lift Thine Eyes," "The Lord Is My Shepherd," "The Word of God." **$1.00**

4503 YOU TAUGHT ME HOW TO PRAY, Marth-Scholin (SSA) **20c**

SCHIRMER'S FAVORITE SACRED DUETS FOR VARIOUS VOICES
15 selections including "The King of Love," "The Lord's Prayer," "My Faith Looks Up to Thee." **$2.00**

LET CHILDREN SING (Unison & SA)
10 easy songs, including "We Thank Thee," "O Savior Sweet," "Hear Us, Father." Suitable for children's solo, duet, unison or 2-part chorus. **40c**

4086 A MOTHER'S DAY PRAYER, Thompson (SA) **20c**

4085 A MOTHER'S DAY PRAYER, Thompson (SSA) **20c**

Instrumental Music

SACRED DUETS FOR THE PIANO, Stickles
15 hymn arrangements, including "Abide With Me," "Onward, Christian Soldiers," "Holy, Holy, Holy." Grade 2-3. **$1.50**

PIANO PIECES THE WHOLE WORLD PLAYS
Over 70 favorite classic selections including "Fur Elise," "Moment Musical," "Serenade," "Melody in F." Grade 3-4. **$1.50**

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SACRED VARIATIONS FOR CLARINET

SACRED VARIATIONS FOR ALTO SAXOPHONE

14 favorite sacred tunes with variations, including Handel's "Largo," "Faith of Our Fathers," "The Holy City." Piano accompaniment included. Each book, **$1.00**

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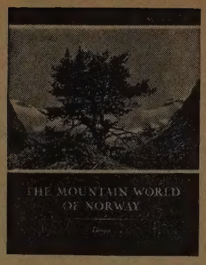

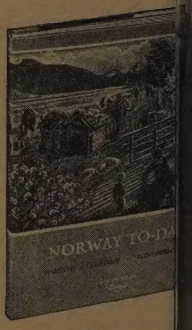

The Young Traveler in Norway

by Beth and Garry Hogg—The perfect book for a young boy or girl going to Norway. The book tells the story of Mark and Mary's trip and stay in Norway, bringing out the things a young traveler would want to know and see. An entertaining and informative book that will help the traveler get the most from the trip. Photographs and a map.

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The Land and People of Norway

by John Dent—There is a great deal of valuable information on Norway in this book. The blend of historical background with present-day life conveys the atmosphere the traveler is likely to meet in this varied and charming country. 4 color plates, 12 photographs, a map, and a useful appendix of facts and figures.

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Know the English word and find the Norwegian, or hear the Norwegian word and find the English. Couldn't be handier.

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edited by Per Vogt—This is one of the most inspiring books on Norway, both as to pictures and text. A very valuable chapter gives information to the traveler who plans to see Norway by train, by plane, or by auto, with suggested routes for the latter. Every phase of Norwegian life receives attention.

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Pocket Guide to Europe

by Captain Michael Fielding—All the facts you need to enjoy trip to Europe are here in this handy, easy-to-use Rand McNally book. Sightseeing, hotels, restaurants, shops, transportation, food cialties, currency exchange for 18 European countries—an am amount of information packed into read-at-a-glance outline form the pocket for carrying on your travels.

Code 3

The Mountain World of Norway

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Code 3

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